THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"To love the public, to study universal good, and to promote the interest of the whole world, as far as lies within our power, is the height of goodness, and makes that temper which we call divine."—LORD SHAFTESBURY.

No. 36, Vol. LXXIV. Thursday, September 5, 1912. Price One Penny.

CONVENTION OF CONFERENCE PRESIDENTS.

THE fifth Conference Presidents' Convention held in the British mission, convened in response to President Clawson's call, at the South Side Masonic Temple, 30 Abbotsford Place, Glasgow, on Tuesday, August 25th, 1912. There were present: President Rudger Clawson, of the European mission; Conference Presidents Albert T. Smith, of Birmingham; Joshua E. Salisbury, of Bristol; Bernard Parry, of Hull; Samuel H. Cornaby (incoming) and Thatcher C. Jones (retiring), of Irish conference; Melvin J. Benson, of Leeds; Joel Richards, of Liverpool; James B. Walkley, of London; Lafayette Jackson, of Manchester; J. Eugene Lichfield, of Newcastle; Amos R. Cook, of Norwich; Thomas S. Wheatley, of Nottingham; Peter S. Condie, of Scottish conference; Alma L. Riggs, of Sheffield; Elder Hugh Ireland, associate editor of the *Millennial Star*; and Elder Fred R. Woolley, emigration clerk of the European mission.

The first session began at 10 o'clock a.m. by singing, "Come, let us anew our journey pursue." Prayer was offered by Elder Hugh Ireland. Singing, "The Lord is my light." Elder Hugh Ireland was asked to act as secretary of the convention.

President Clawson said he had looked forward with much pleasure to the convention. He was delighted to meet again with the conference presidents in that capacity. It was unnecessary for him to dwell upon the importance of these conventions. They are essential to the welfare of the mission and could not be dispensed with. President Wheatley and himself are the only ones re-

maining in the mission who were present at the first convention. There are necessarily continual changes in the mission field. These conventions give the new presidents an opportunity to get acquainted with the other presidents and with matters pertaining to the mission as a whole. He felt to rejoice in the opportunity thus afforded of meeting with the brethren. It was his earnest desire that they should be perfectly united in all things. The governing authorities of the British mission were there assembled. They met on equal terms to discuss the affairs of the mission, that they might have a common understanding and be enabled to act in harmony in all things. They met also to renew their faith and determination to carry on the work of the Lord to the best of their ability. Continuing, President Clawson said: "I rejoice with you in the testimony of the gospel. We are servants of the Lord and bear His Priesthood. My heart is in the work. I love the truth, and I believe you all feel the same. I trust and pray that God will be with us on this important occasion, to strengthen our judgment and enlighten our minds. I would like to meet oftener with you and with all the elders of the mission, and also to visit the different branches more frequently, but business engagements will not permit. I must therefore depend largely upon the conference presidents to transmit to the elders and saints whatever instructions it is necessary to give from time to time."

President Clawson went on to say that there had been a falling off along certain lines of work, such as tracting, open-air meetings, and sale of literature. This was partly accounted for by the fact that there were thirteen elders less in the mission in July this year than in July, 1911. It was also due to persecution and abnormal weather conditions during the past summer. He had felt for some time the necessity of deciding upon a uniform plan of the work expected of the elders. Systematic work is always a good thing, in religion as well as in business. God and the heavenly bodies move in an orderly way. We can learn a valuable lesson from these. It would be well to appoint a committee to draw up a plan and submit it to the convention.

It was moved and seconded that such a committee be appointed. President Clawson named Presidents Joel Richards, James B. Walkley and Thatcher C. Jones. The selection was unanimously approved.

In conclusion, President Clawson said he was anxious to hear from each of the presidents. He hoped they would feel perfectly free and report conditions as they existed in their conferences. In this way they would get a great amount of information. This work means the salvation of souls, and is of the utmost importance. He prayed that the Lord would be with them in that convention, that they might rejoice in each other's association and testimony.

President Albert T. Smith (Birmingham) rejoiced at having

another opportunity to meet with the presidents in convention. He was also glad they had President Clawson with them. He had learned to love him. He (President Smith) had been blessed in his life and labors through the fatherly counsels he had received from President Clawson, who, having himself faced many conditions of missionary life, was well qualified to counsel his brethren. The Birmingham conference had gone through great trials, and borne them well, and he was proud to be its representative. The elders there are a band of noble young men, who can be trusted to do their duty. The reports of their labors may seem small, but the conditions existing in that conference the last few months show the reason for this. The elders are united. It is their aim to work in harmony. The meetings are well attended. The saints do what they can to forward the work, and are trying to live their religion. They had serious drawbacks in some places. Three of their best branches are without halls in which to meet. This is on account of the recent troubles and persecution. Having to meet in cottages hampered them very much. There had been a falling off in tithes, on account of some of the members losing their work because they belonged to the Church, and also because of strikes. They were low in tracting also. It is very difficult to deliver tracts in some places, as many people will not receive them. Persecution in Birmingham is at a high pitch. The feeling is very bitter in some places, and our property has been damaged by mobs. We have many friends who are inclined to protect us, and the police have been very friendly to us. He rejoiced in his calling as an ambassador of Christ, and had been blessed abundantly in his labors. Prayed that the Lord would be with them, and that the people would be able to see them in their true light.

President J. E. Salisbury (Bristol) appreciated the privilege of meeting again in convention. Had received much good at the last one. Thanked his Heavenly Father for the opportunity to come to these lands to represent Him. He felt the responsibility of a conference president and had done his best to meet it. His testimony of the gospel had been strengthened greatly while in the mission field. The elders are here as God's representatives and the eyes of the people are upon them. We should live so as to bring credit to the cause we represent. They had a little trouble in some places in the Bristol conference where Mr. Jarman had been opposing them. But good had resulted, as some had been led to investigate their teachings and, being satisfied they were true, had applied for baptism. The elders are united and doing what they can to advance the work. Their record was low as to tracting, for the reason that many people would not receive their tracts. They were unable to hold street meetings in some places, as they had no protection, the police being opposed to them. The saints are making greater efforts to pay their tithes and offerings than

formerly. He had found members whose children had not been baptised. This condition should be remedied. He had taken up a labor in that direction, with good results. Had been encouraging the elders to be active and energetic in their work. A great testimony had come to them through the recent persecution in some places. The elders and saints have been unitedly supplicating the Lord on behalf of their brethren and sisters who were suffering for their religion. The favorable turn of affairs was, he believe, owing to this cause. Invoked the blessings of the Lord upon them, and hoped they would all carry to their various fields of labor the spirit of that convention.

President Bernard Parry (Hull) had looked forward with much pleasure to the convention. The instructions he received at preceding ones had been very helpful to him. His testimony of the gospel had been greatly strengthened by his experiences in the mission field. He thought it would be a good thing to have a plan to work to, as it would set a mark before them at which they could aim. There had not been as much tracting done in the Hull conference as he would like. In some districts the saints and investigators are much scattered, which takes a good deal of the elders' time visiting among them. The people are so prejudiced in many places that they will not receive our tracts. While the record of books sold was rather low, yet a great many had been given away. The holding of street meetings in many places had been discontinued on account of opposition. In some places the police had advised them to do so. They had a good number of investigators in some of the branches. There had been an increase in tithing the last four months. They had recently received some new members who were doing very well in that respect. They were teaching the principle to the people. He felt well in the work. His testimony was growing stronger from day to day. Was grateful for the privilege of coming on a mission. He hoped and prayed that the Spirit of the Lord would be with them at all times.

President Thatcher C. Jones (retiring, Irish conference) had enjoyed the previous conventions he had attended, and was pleased to meet again with the presidents. He had enjoyed his associations with them very much. He was grateful for the kindly counsels he had received from President Clawson. They had been a great benefit and blessing to him. Had enjoyed his labors as a missionary and a conference president. The elders who do their duty are happy and cheerful, for the Spirit of God is with them, while those who fail to do their duty are discontented. He approved of the idea of having a definite and uniform working plan in their labors. He thought there ought to be a uniform system of bookkeeping throughout the conferences. Investigators are not followed up as they ought to be. When we make friends we should not be satisfied until we laid our message clearly before

them. Socials are in some instances confined to the saints. This is a mistake; friends and investigators should also be invited. He found that the elders sometimes get discouraged, because the people do not receive them well. That is no excuse; we ought to do our duty under all conditions. Much good has been done by street meetings, and they should be held wherever possible. He believed it was better to sell books than give them away, as the people would be more likely to read and appreciate them if they had to buy them than if they got them for nothing. He felt well in the work, and was sorry to leave the Irish conference. Had enjoyed his association with the elders and been happy in his labors in the mission field. He knew the work was of God and that if they were valiant they would be blessed. Prayed that the blessing of the Lord would be with them and that they would be privileged to see much fruit from their labors.

President Samuel H. Cornaby (Irish conference) said that was the first presidents' convention he had attended. He felt it was difficult to succeed President Jones in the Irish conference. Conditions there had been rather peculiar of late, on account of the political differences among the people. They were holding street meetings wherever possible. As a result many attend the hall meetings. In Belfast especially they had many street meetings. He tried to visit the elders as often as possible, and found that much good had resulted. As to tithing, there were some of their members who had not been properly instructed in that principle before joining the Church. The elders were diligent in their labors and were doing good work at tracting. He rejoiced in his labors as a missionary. Felt his weakness in being called to the position of president. Desired to do all in his power to push the work forward. Prayed that the blessing of God would be with them in their work.

The session closed by singing, "Lord, dismiss us with Thy blessing." Benediction by President J. Eugene Lichfield.

The afternoon session commenced at 2:30 o'clock. Singing, "Tradition and error in battle array." Prayer by President Peter S. Condie.

President Melvin J. Benson (Leeds) was pleased to be present on that occasion. He was new in the missionary field. Was glad to learn that a suggestive plan as to their labors would be submitted to the convention. While religious labors were not a matter of compulsion, yet it was necessary for them to have rules to work by. In the Leeds conference the elders have had the opportunity sometimes to speak in other churches. He had lately spoken in an outside Sunday School, and some good had resulted therefrom. One of the elders had been invited to speak on "Social conditions in Utah," in a meeting not of a religious character. He believed that good would be done in this way. No street meetings were being held in his conference except in Bradford. Some good

ones had been held there lately. They would try and hold some in the other branches. There had been forty baptisms since May. The saints as a rule were paying their tithing. They were teaching the principle to the saints. The elders are united and endeavoring to do their duty, and the conference was in a good condition. He hoped that convention would be a help to them all. He knew the gospel was true and desired to do all he could to help the work along. Prayed that the Lord would add His blessing to their labors.

President Joel Richards (Liverpool) said that was the third convention he had attended. The preceding ones had been a great help to him. The many questions that had been brought up and discussed gave him a clearer idea of missionary work. He felt sure the present one would be equally helpful to him. Many discouraging conditions had been encountered the last few months. In Lancashire the wet season had interfered seriously with tracting. He had encouraged the elders to embrace every opportunity to go out when the weather was favorable. Recently they had been working in the country districts, where houses were farther apart. While they might not make as good a record under such conditions, still it was necessary that the outlying districts should be tracted. In the past many street meetings had been held in Liverpool. Now that privilege was denied them, although they had petitioned the city authorities. They had tried to hold street meetings in most of the branches. In some places the people were fair-minded, while in others they met with so much opposition that it was necessary to discontinue holding such meetings. Although they had only twelve baptisms this year, yet he did not feel discouraged. A single baptism may mean a whole family and be very far-reaching. He thought the elders ought to give more attention to those members who were feeling backward and discouraged. They should see after the lost sheep, even if the others had to be neglected for a time. It was just as important to see after the old members as to get new ones. The elders in his conference were united. He had their love and support and he had the fullest confidence in them. He was enjoying the spirit of his mission. The testimony of the gospel was dear to him. Prayed that the Lord would bless their efforts and that their record the next six months would be better than ever before.

President Lafayette Jackson (Manchester) was glad to meet with the presidents in convention. He felt his weakness on being called to act as a conference president. They had not been able to do as much tracting in his conference as he would like, for similar reasons to those mentioned by the other presidents. They had to give up street meetings in some places because of the contentions that followed. Some of the ministers of other churches were very active in trying to prejudice the people against them. But they were not discouraged. Time passed quickly in the mission field, and

they should be diligent and strive to do all the good they could. The recent labor troubles had seriously affected their tithing record. Some of their best members had emigrated. The elders in his conference were trying to improve upon their record in many ways. He felt the need of further regulations to govern them in their work. Prayed the Lord would bless them, that they might all be more determined than ever to put forth their best efforts in the cause of truth, that the wicked might be warned of the error of their ways and the honest in heart be brought to a knowledge of the truth.

President James B. Walkley (London) said he was enjoying his labors in the mission field. The Spirit of God had been with him in his work and rendered him equal to the duties devolving upon him. He felt that they all needed light and help from that source. They had fewer elders now laboring in the London conference than formerly. There used to be forty-four, while now there were only twenty-eight. Of course, this affected their record very considerably. There was a good deal of miscellaneous work done by the elders, which takes considerable time, and for which they ought to get credit. The many visitors and other conditions existing at "Deseret" sometimes interfered seriously with missionary work. He found that "socials" were a great help in bringing out friends and investigators in London. They were teaching the law of tithing to the people. Many open-air meetings had been held. He thought they should not be given up because of opposition. Felt they ought all to try and do a little more than was required of them. This would ensure the blessing of the Lord. There had been much opposition in South London. They had to give up their hall there. He hoped they would all continue to be diligent in their work. Tracting was most important. He enjoyed it himself, but his other duties did not leave time. Prayed the Lord would bless and help them in their work.

President Clawson said it was not desirable and certainly not the purpose of the convention to multiply rules; the fewer the better, but such rules as were adopted should be closely observed in order that the best results might be obtained. In his opinion a working plan for the elders of the British mission was needed, and with this end in view a committee had been appointed to consider and report upon the matter. He hoped they would be able to devise a plan which would be acceptable to the convention, and upon which all present could unite. By having a definite and uniform plan to follow, the elders in the field would be greatly encouraged and assisted in their important labors. What they wanted was only necessary rules, but they need not be absolutely inflexible.

The session closed by singing, "The time is far spent." Benediction by Elder Fred R. Woolley.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 5, 1912.

EDITORIAL.

THE GREATEST QUESTION OF THE AGE.

THE message that is being proclaimed by the Latter-day Saints is of supreme importance to all the world. There is no other question that has so vital a bearing on the lives and destinies of men and nations. Our missionaries testify that God has spoken from the eternal heavens in these days, and has again communicated to men on earth a knowledge of His Divine purposes, and of the principles and laws which will ensure the temporal welfare and salvation and the eternal exaltation of all people who will receive and obey them. There are thousands of men in other churches who claim in a general way to be ministers of the gospel, after the manner of appointment or ordination prevailing in the several churches to which they belong. The Latter-day Saints claim to possess a Divinely authorized and inspired Priesthood, and offer to the world additional sacred records and revelations from the Lord. They further claim that as duly authorized servants and representatives of the Most High, they are under His inspiration and guidance, and are enabled to receive and make known the Divine will concerning man's salvation in these days. If these claims are founded upon fact—and we know and testify in all earnestness that they are—then the Church of Jesus Christ of Latter-day Saints is the highest religious authority in the world. If God has broken the silence of ages, and restored His gospel and authority to the earth, with all the ancient powers and blessings, the fact is of tremendous importance to all ranks and races of men. If a channel of communication has been opened up between earth and heaven, and the infinite treasures of truth and power are in these days accessible to all who receive and obey the true and everlasting gospel, surely it is of vital interest to all the world to know the absolute truth of the matter.

It is the duty of all people to consider well and earnestly the declaration that God has revealed Himself to man in these days. Every person who has an adequate sense of the dignity and importance of life, and who desires to meet its duties and responsibilities in a way that will enable them to attain the highest destiny, should heed and investigate our message, with a pure desire to know the truth, regardless of all consequences. The scriptures bear witness to the importance of heeding the inspired counsels of the authorized servants of the Lord, and of the chastisements and disasters that

have overtaken those who have disregarded them in former ages. The unchangeableness of the Divine character renders it highly probable that God would reveal Himself to mankind as readily in these days as in days of old, and especially if there be an earnest desire to know and obey His holy will. The manifestations and revelations that the Latter-day Saints testify God has given in these days are perfectly consistent with the method and the matter of His revelations in other days. Indeed, the similarity of the message, and all the facts and circumstances relating thereto, is so marked as to constitute a strong testimony to all who are familiar with the word of God and His recorded manifestations to His people in days that are past. As in former days, those who bear witness to the restoration of the gospel, do so at considerable personal sacrifice, while those who oppose them have usually selfish interests at stake, which is the immediate cause of their antagonism.

The verdict of the majority of mankind has in no age of the world been on the side of God and His truth. Those who endeavor to evade the responsibility of determining for themselves the truth or falsity of our testimony concerning these matters, by sheltering themselves behind public opinion, are acting very unwisely, for all people will be held strictly to account for their failure to consider and obey the counsels and teachings of the authorized servants of the Lord. The advocates of religious systems that will not bear a moment's comparison with the restored gospel of Christ feel compelled in defense of their positions and interests to declaim against a Church whose teachings are so manifestly superior to their own. Arguments and forces essentially similar have been arrayed against the work of God in all ages of the world. Those who permit themselves to be guided in matters of eternal moment by the prevailing opinions of men should carefully consider the following words of the Savior: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13, 14.) The Latter-day Saints and their teachings are not popular in the world. But the history of the Primitive Church has an important lesson for us in this connection. The inspired teachings of the ancient apostles were equally unpopular in their day, yet the sacred records which contain them are generally regarded by the Christian world to-day as the very truth of heaven. Just as enlightened people in these days look backward in astonishment at the blindness and folly of God's ancient people in rejecting the Messiah, so will the world in years to come wonderingly inquire how men in these days could reject the testimony of the prophets and elders of Israel, when the scriptures so clearly foretell the glorious events of which they testify.

Like the witnesses of the true and living God in other ages, the Latter-day Saints in these days refer all people to the Holy Scriptures for confirmation of their teachings, and urge those who desire to know the truth to seek for an individual testimony from the Divine Author of the same. It is impossible to give any stronger evidence of their truth and sincerity or to submit their claims to a higher or more decisive test than by inviting all who hear them to seek for a testimony as to the truth of the matter from that God whom they claim to represent. The elders of Israel, knowing in their hearts that they possess the truth and authority of heaven, gladly invite and submit to this supreme test. In His infinite love and wisdom, God has never left the world without some knowledge as to His future and ultimate purposes in the earth. To the Parents of our race, after their transgression, He gave the promise of a Redeemer. To His chosen Israel, notwithstanding their repeated failure to heed His prophets and obey His commands, He gave the promise that, after they had been chastened for all their transgressions, they would at last be fully restored to the land of promise. To His apostles and prophets, in different ages, He gave inspired visions of the future cause of events, that those who desired to know His will and purposes might never be entirely in the dark concerning them. It is not by an appeal to merely human reasoning or authority that the Latter-day Saints establish their teachings, for the promised restoration of the gospel has been on record for centuries, and we but testify of its fulfilment in the divinely ordained way.

The Apostle John, in "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servant things which must shortly come to pass," tells specifically the manner in which the truth and authority of heaven was to be restored to the earth in the last days. He was shown that an evil power would arise, "speaking great things and blasphemies," which would bear sway in the earth for a long period of time. As showing the disastrous consequences of the same, we read: "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." (Rev. 13: 7.) But although the wickedness of men allowed the powers of evil to gain a temporary ascendancy, yet God had purposed from the beginning that error and wickedness should in the course of time be overcome, and that truth and righteousness should ultimately prevail on the earth. This was all foreshadowed in the vision-prophecy to which we refer. Relating the work of Restoration which he was privileged to behold, the Revelator says: "And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. 14:6.)

The Latter-day Saints testify in all earnestness that this glorious

event has taken place. The angel foreseen by John appeared to the Prophet Joseph Smith and restored the everlasting gospel to the earth. Many thousands have obeyed the gospel thus restored, and willingly testify to the light and joy it has brought to their minds and hearts, solving for them the problems of life and bringing them into conscious union with God and heavenly worlds. Although acceptance of the truth has brought to them the scorn and opposition of the world, yet so strong is their testimony and so glorious the hope it inspires, that they count all things else as of trifling value in comparison with such great blessings. This is why the elders leave their homes and sacrifice the comforts and pleasures of life to come to these lands to bear witness to the truth. They are urging the people to turn from dead forms and the doctrines of men to the worship of the true and living God. They invite all who will hear them to investigate their teachings with an honest heart; not to accept the mere testimony of men, but in humble, earnest prayer to seek from their Heavenly Father a final and decisive testimony as to the truth of the message. If that message be true, then no one can reject it without coming under condemnation, while to accept and obey it will secure the choicest blessings of heaven and eternal honors.

H. I.

ANOTHER OF "THE PEOPLE'S" CANARDS.

THE following excerpt taken from the Sunday edition of *The People* of August 25th, 1912, is here given as a further illustration of the contemptible methods employed to blacken the character of the "Mormon" missionaries in Great Britain:

THE LATEST "MORMON" DODGE.

The unsparing exposure by *The People* has made it very difficult for the Utah "Mormon" elders to get a hearing when they attempt to hold open-air meetings. We have already reported their slim tactics of masquerading as Evangelical Gospel workers, backed up by a harmonium, innocent hymn sheets, some big bibles, and an expansive smile. But the following letter from a correspondent, residing in Croydon, gives the very latest dodge on the part of these frightened elders to gain the public ear. This gentleman, who holds a high official position in Croydon, writes as follows:

"I was out upon Duppas Hill last Sunday afternoon, and was attracted to a small group of people who were standing around two men who were holding a meeting. One of them was giving an address, the other was seated at a harmonium. With them were two remarkably pretty young girls, one of whom sang a solo. But noticing that the man who was speaking had a pronounced American accent, and remembering from what I had read in *The People* that the 'Mormon' elders were endeavoring to hold outdoor meetings under the cloak of Gospel workers,

"I mentioned my fears to one or two who stood round me. Consequently

a bit of a hubbub soon arose, and at last some angry cries of 'Mormons' were raised. Just when things were looking unpleasant, the speaker conferred with the man at the harmonium, and then held up his hand for silence. He then began to explain that it was totally untrue that they were 'Mormons'; that they belonged to the sect known as the 'Re-organised Latter-day Saints,' who were non-polygamous, and as a proof of this pulled out a copy of *The People*—the date I do not know—and commenced to read an article extolling that particular church.

"After the meeting was over, the young girls whom I have mentioned began to distribute some leaflets, and one of them was put into my hand. Now, I happen to know something of the Utah Church literature, from the fact that I am connected with a large firm of Liverpool printers, and I recognised the same as one of the tractlets issued from the head office for the European Mission of the Utah Church. I enclose same for your inspection. I went up to the Yankee who had been preaching and then and there taxed him with masquerading as a 'Re-organite.' After shuffling for some time he admitted the fact, and then, grasping the arms of the two girls, rapidly walked off the hill in the direction of Waddon Station. Therefore, this shows a fresh manœuvre on the part of these unscrupulous scoundrels."

The following letter from James B. Walkley, President of the London conference of the Church of Jesus Christ of Latter-day Saints, is self-explanatory:

London, August 26th, 1912.

President Rudger Clawson,
Liverpool.

Dear Brother:—My attention having been called to a statement in the Sunday issue of *The People* of August 25th, 1912, under the heading, "The Latest 'Mormon' Dodge," I take this occasion to say that the missionaries of the London conference, in which Croydon is located, do not use harmoniums in their meetings, and so far as the "Mormon" missionaries are concerned no such incident occurred. It is simply a canard—a figment of someone's vivid imagination. The missionaries of the London conference do not pose and never have posed as "Re-organites." It is useless for me to send this denial to *The People*, for the reason that they have already refused to publish communications from me.

Yours sincerely,
James B. Walkley.

Will the English people wake up to the fact that the "Mormon" missionaries are being grossly misrepresented? To attribute actions to them of which they are not guilty is cruel in the extreme, and exposes them to ill-treatment and persecution. Those who employ such uncharitable and unchristianlike methods to accomplish the ruin of an innocent people will have a heavy reckoning to meet in the day of judgment.

Rudger Clawson.

SAMUEL D. LEE DENIES HE IS A "MORMON."

THE *Deseret News* (Salt Lake City, Utah), of Monday, August 12th, 1912, contains the following:

"In spite of the fact that Samuel D. Lee is not a 'Mormon,' never has been a 'Mormon,' and does not intend to become a 'Mormon,' according to his own statement made to the *Deseret News*, meetings of the elders in England have been interrupted by loud and sometimes vulgar allusions to the story that Lee, 'an aged "Mormon,"' had offered to pay $20,000 for an English girl.

"At a recent trial, Emily Doughty, a middle-aged woman of Liverpool, was acquitted of the charge of attempting to sell her daughter, Mabel Evaline Thompson, to Samuel D. Lee of Salt Lake City for $20,000. The story went the rounds, however, that Lee, a 'Mormon,' had attempted to buy the girl. Lee recently married in this city, Bertha Amelia Backman, who deserted him in less than an hour after the ceremony, with deeds in her possession to about $5,000 worth of the aged bridegroom's property.

"'I am not a "Mormon," and have never had any connection or affiliation of any kind with the "Mormon" Church,' said Lee to the *Deseret News*. 'If so desired, I am willing to make an affidavit to this effect. I am a Free Mason and an Odd Fellow, but have never been a "Mormon."'

"'I have lived in Salt Lake for over six years, and while I have had no connection with the "Mormons," I wish to say that I have always considered them among the best people I ever knew. They are quiet, unassuming and respectable, and I have nothing to say against them.'"

FROM THE MISSION FIELD.

Release and Departure.—Elder H. C. Austin, of the British mission, has been honorably released and sailed for home August 29th, 1912, per s.s. *Olympic*.

Relief Society Outing.—The Hyde branch Relief Society (Manchester conference) held their annual pic-nic on Saturday, August 24th, 1912, their destination being "The Roaches," Yorkshire. The saints and friends, including President Lafayette Jackson, left Hyde at 3 p.m. on the electric car to Mossley, where they were met by Mr. and Mrs. Windram, who conducted them through pleasant groves to Summershade, where they partook of "tea." Games and sports of various kinds were indulged in. The return journey was commenced about 8 p.m. At Mr. Windram's house a stop was made and several of the songs of Zion were sung. A very enjoyable and profitable time was spent.

Baptisms—A baptismal service was held at Dublin (Irish confer-

ence), Friday evening, August 23rd, 1912, when two souls were added to the fold of Christ. Elders C. A. Harding and George F. Wells officiated.

On Monday, August 26th, 1912, a baptismal service was held at Ashby Baths (Nottingham conference), when three members were added to the Church of Christ, Elders John S. Hemming and Walter Rawlings performing the ceremony.

At a baptismal service held at "Deseret," High Road, South Tottenham, London (London conference), August 29th, 1912, one person was added to the fold of Christ. Elder Thomas E. Briggs officiated; Elder Earl Spencer confirmed.

A baptismal service was held at Merthyr-Tydvil Public Baths (Bristol conference), August 29th, 1912, when four members were added to the Church. Elder H. R. Thomas officiated.

On Saturday evening, August 24th, 1912, at George Street Baths, Hull (Hull conference), a baptismal service was held, when seven candidates received the initiatory ordinance into the Church of Christ. President Bernard Parry and Elder T. Ray Bell officiated.

Successful Social.—On Monday, August 19th, 1912, a successful social was held at 47 Scotch Street, Carlisle (Newcastle conference), in honor of Elder W. K. Lindsay, who labored here prior to being transferred to Birmingham conference; also Sister S. J. Wetherell and her daughter Olive, who are leaving the branch; also Sisters Sophy Wetherell and Nellie Carruthers, who will shortly leave for Zion. An interesting evening was spent by all present. Refreshments were served, and an enjoyable program was rendered. On behalf of the saints of the branch, Brother T. J. Walker presented Elder Lindsay with a beautiful carving set as a token of their love and esteem. He also bore testimony to the faithfulness of the departing members, wishing them God-speed.

On Saturday, August 24th, 1912, the sisters of the Belfast Relief Society gave a farewell social at 106 Ann Street, Belfast (Irish conference), in honor of President Thatcher C. Jones and wife, who will leave shortly for the land of Zion. Games were played, refreshments served and an interesting program rendered. All present spent a most enjoyable evening. The Relief Society presented them with a beautiful hand-worked bed spread as a token of love and esteem.

District Meeting.—Two well-attended sessions of a district meeting were held in Room 2, Forester's Hall, Charlotte Street, Hull (Hull conference), on Sunday, August 25th, 1912, at 2:30 and 6:30 p.m., with Elder Homer J. Brown in charge. There were in attendance President Bernard Parry and seven traveling elders. At the afternoon session President Parry presented the general and local authorities, who were unanimously sustained. He said that to be punctual and regular in attending meeting was a good way

to sustain their officers. He was well pleased with conditions in the Hull branch. Elder J. F. Holyoak spoke of the great division existing in the Christian world. Said the cause was owing to men assuming to officiate in religious matters without Divine authority or revelation. Elder Edward Williams compared the organization of the Primitive Church with the Church of Jesus Christ of Latter-day Saints, and showed that the officers in both were Divinely called. At the evening session Elder T. Ray Bell showed that the kingdom of God consisted of a King, a code of laws, and subjects. Christ is the King and the principles of the gospel are the laws. Elder J. F. Oleson spoke upon the second coming of the Savior. He said the work the Latter-day Saints are doing is to prepare the earth for Christ's coming. President Parry dwelt upon the thirteenth article of our faith. Elder Edward Williams ably rendered a sacred solo.

Sunday School Outings.—A Sunday School excursion was enjoyed by the saints and friends of the West Hartlepool branch (Newcastle conference), Monday, August 5th, 1912. Having met at an appointed place, all were conveyed in brakes into the country, where many interesting games were enjoyed by the grownups, together with racing and various other sports by the children. After "tea" all returned home feeling well satisfied with the outing.

On Tuesday, August 20th, 1912, the saints and Sunday School children of the Middlesboro' branch (Newcastle conference), enjoyed an outing at Carlton, in Cleveland. Carlton is a very beautiful place, about sixteen miles from Middlesboro'. Brakes were provided for the party, which numbered about sixty. A grand "tea," furnished and served by the sisters of the branch, was the main feature of the occasion. Games were played and races run, prizes being given to all the children present. The choir was present and rendered an anthem before leaving for home, which re-echoed throughout the valley. The singing made such an impression upon the owner of the grounds, who is a minister of the parish, that he gave us an invitation to come again and hold service there.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XIX.—PAUL'S THIRD MISSIONARY JOURNEY.—At Ephesus.

Text: Acts 19. Lesson setting: Time, place, etc.

I. THE NEW CONVERTS AT EPHESUS. [THE HOLY GHOST.]

1. Believed in the baptism of John; but it seems that they did not understand the significance of the gospel.
2. Probably they were like Apollos before he heard the gospel from Priscilla.

3. Paul's question.
4. Their answer.
5. Their baptism.

(Note: This was not a re-baptism.)

II. Paul's Preaching.

1. In the synagogues.
2. To the school of Tyrannus. (a) A public place.
3. The power of God manifested.

III. The Seven Sons of Sceva. [Authority.]

1. "Wandering" Jews—Making a living as best they could.
2. Their attempted usurpation. (a) Effect. (1) Upon the evil spirit. (2) Upon Jews and Greeks. (3) Books of incantation burned.

IV. Demetrius and His Craftsmen Oppose Paul.

1. A maker of silver shrines for the temple of Diana.

Note: "The temple of Diana was raised at the expense of all Asia Minor, and yet was two hundred and twenty years in building, before it was brought to its sum of perfection. It was in length 425 feet by 220 in breadth; and was beautified by 127 columns, which were made at the expense of so many kings; and was adorned with the most beautiful statues."—Clarke.

2. Their uproar against Paul. (a) Nature of it. (1) Selfishness.
3. The mob. (a) Rush to the theatre.

Note: "The theatres were often used for popular assemblies and public deliberation, especially in matters which regarded the safety of the state."—Clarke.

4. Paul's desire to enter. (a) How restrained.
5. The town-clerk's influence and speech. (a) His testimony regarding the Apostles. (b) His gentle rebuke of Demetrius.

CONTENTS:

Convention of Conference Presidents 561
Editorials:
The Greatest Question of the Age 568
Another of *The People's* Canards 571
Samuel D. Lee Denies he is a "Mormon" 573
From the Mission Field 573
Sunday School Lesson for Theological Department 575

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN